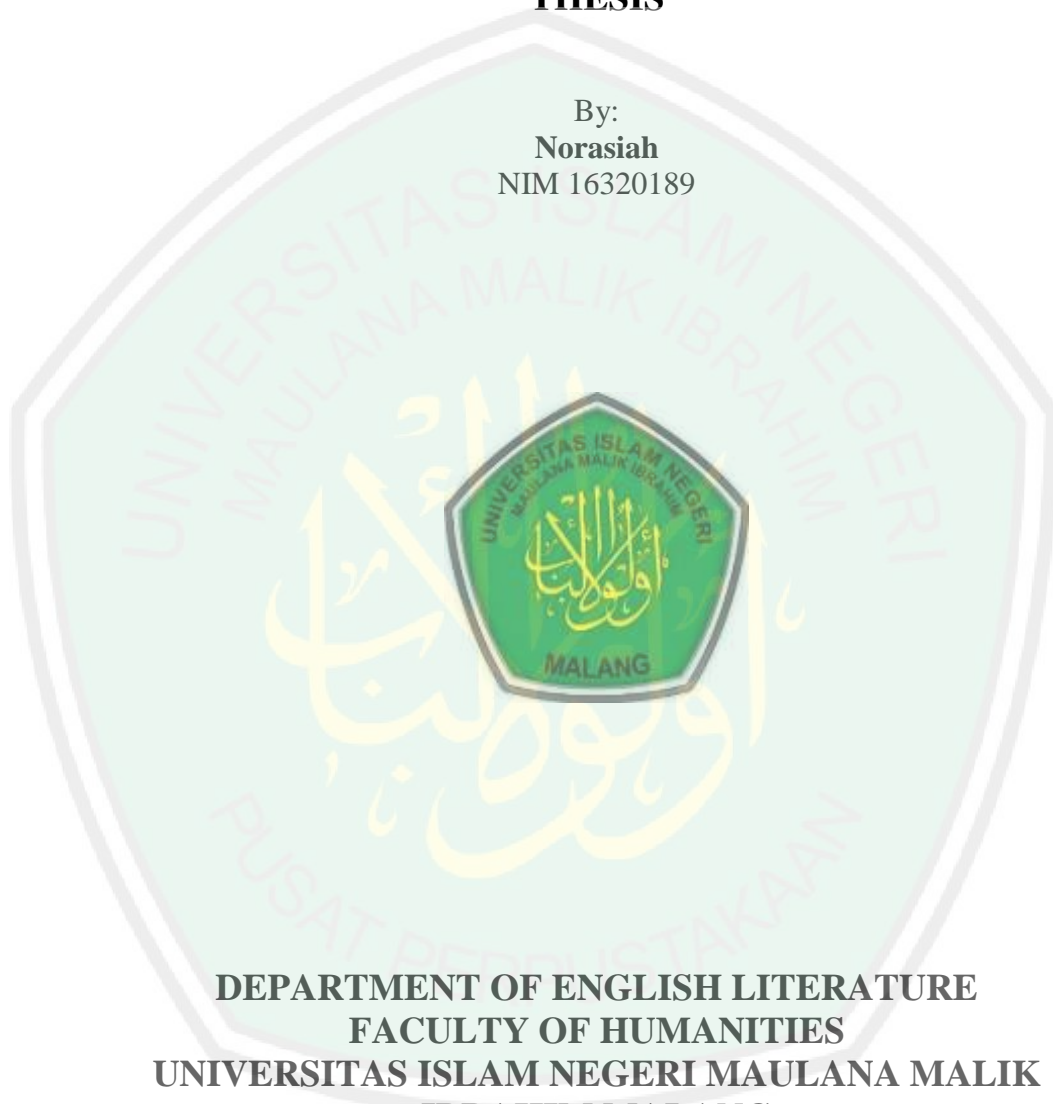


**LEXICAL RELATIONS AND RELATED MEANINGS IN  
SURAH AR- RAHMAN BY ABDULLAH YUSUF ALI'S  
TRANSLATION**

**THESIS**

By:  
**Norasiah**  
NIM 16320189



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG**

**2020**

**LEXICAL RELATIONS AND RELATED MEANINGS IN  
SURAH AR- RAHMAN BY ABDULLAH YUSUF ALI'S  
TRANSLATION**

**THESIS**

Presented to  
Universitas Islam Negeri Maulana Malik Ibrahim Malang  
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:  
**Norasiah**  
NIM 16320189

Advisor:  
**H. Djoko Susanto, M.Ed., Ph.D.**  
NIP 196705292000031001



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2020**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Lexical Relations and Related Meanings in Surah Ar- Rahman by Abdullah Yusuf Ali’s Translation**” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, June 01, 2020



Norasiah  
NIM 16320189



CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM MALANG

## APPROVAL SHEET

This is to certify that Norasiah's thesis entitled **Lexical Relations and Related Meanings in Surah Ar- Rahman by Abdullah Yusuf Ali's Translation** has been approved by the thesis advisor for further approval by the Board of Examiners.

Malang, June 19, 2020

Approved by the advisor,

Head of Department of English  
Literature



H. Djoko Susanto, M.Ed., Ph.D.

NIP 196705292000031001



Rina Sari, M.Pd.

NIP 197506102006042002



CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Acknowledged by

the Dean of the Faculty of Humanities,



Dr. Hj. Syafiyah, M.A.

NIP 196609101991032002

# LEGITIMATION SHEET

This is to certify that Norasiah's thesis entitled **Lexical Relations and Related Meanings in Surah Ar- Rahman by Abdullah Yusuf Ali's Translation** has been approved by the board of examiners as one of requirements for the degree *Sarjana Sastra* (S.S) in Department of English Literature.

Malang, June 19, 2020

The Board of Examiners

Signatures

Prof. Dr. H. Mudjia Rahardjo, M. Si. (Main Examiner)

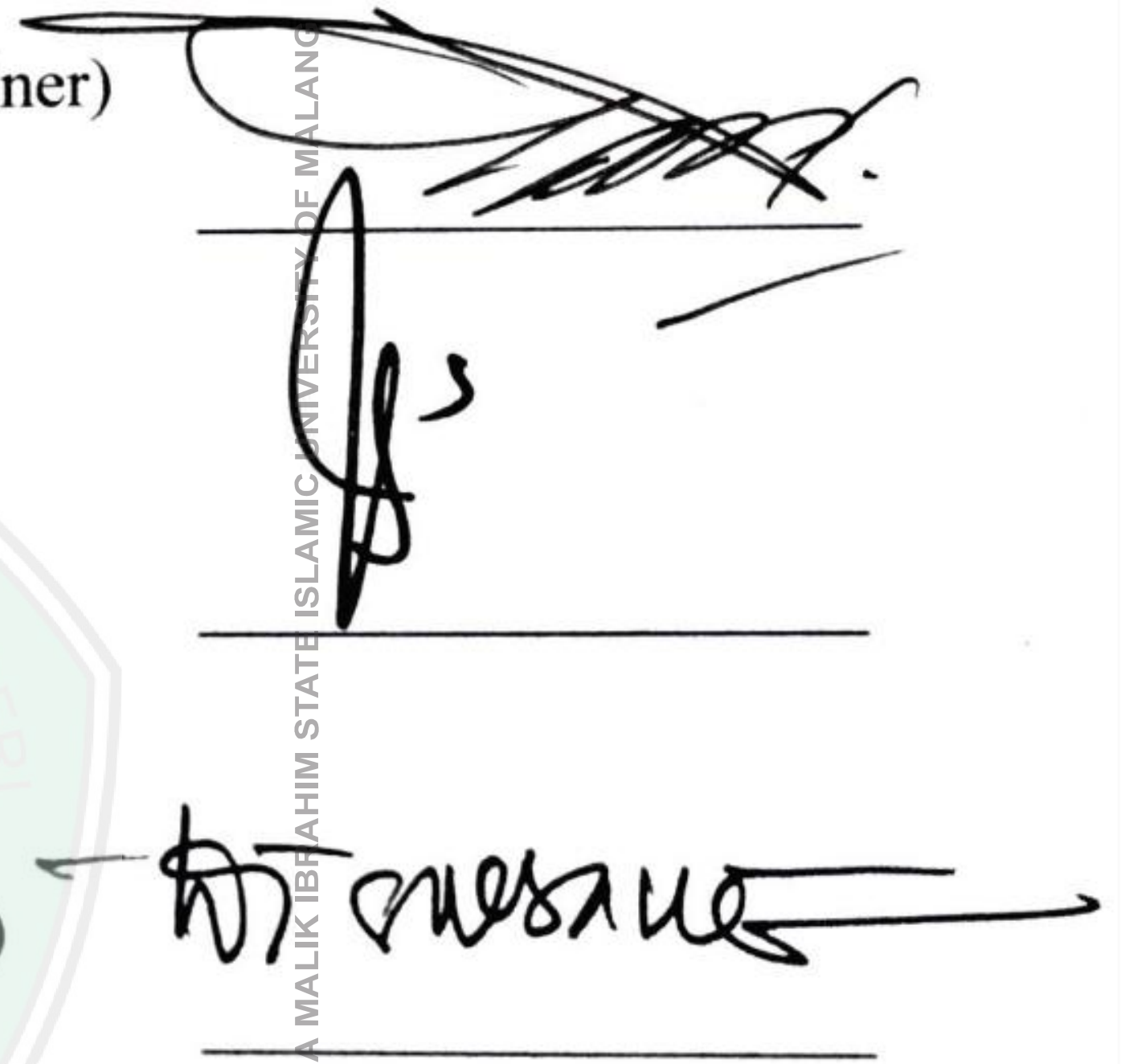
NIP 195901011990031005

Dr. Hj. Meinarni Susilowati, M. A. (Chair)

NIP 196705031999032000

H. Djoko Susanto, M.Ed., Ph.D. (Advisor)

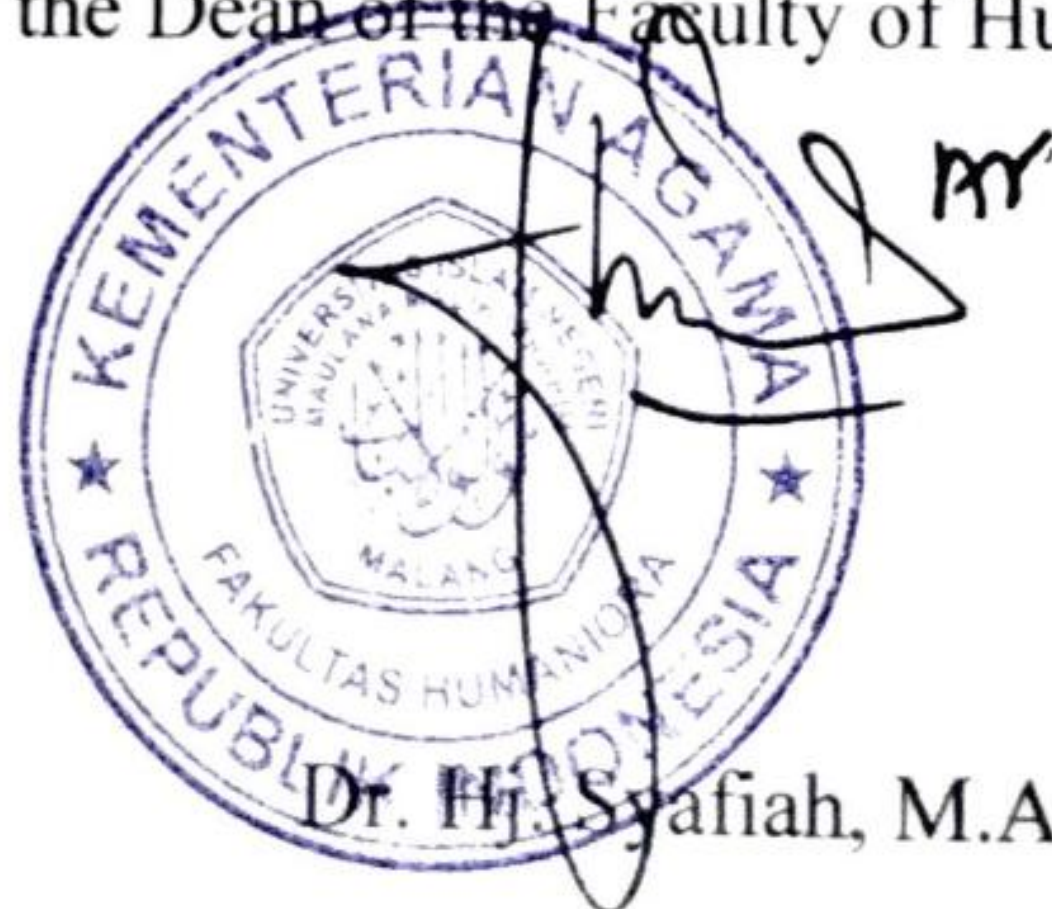
NIP 196705292000031001



CENTRAL LIBRARY OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

Approved by

the Dean of the Faculty of Humanities



Dr. Hj. Syafiah, M.A.

NIP 19660910199103200

## MOTTO

**“Believing yourself is the key to do everything”**



## **THESIS DEDICATION**

**I dedicate this thesis to my mother Da'watul Khoiroh, the angle who was sent by Allah special to me. The hero who always work hard to make her daughter life full of happiness. The beautiful woman who always believe and support me that I can finish my thesis.**

**My father Askun as the person who never forget to pray for the family.**

**Sorry if I have not be able to make you proud of me.**

**My sisters Siti Rohmah and my brother Muhammad Ismail, the two people whom I care about and will protect forever.**

**They are all very important and influential people in my life.**

## ACKNOWLEDGMENT

First and above all, I praise and feel thankful to God Allah SWT, the almighty who is providing me this opportunity and granting me the capability to proceed successfully.

Shalawat and greetings also I give to special people and become a role model for all people namely the prophet Muhammad SAW. Because of him we all can have the freedom to seek knowledge wherever and whenever.

This thesis appears in its current form due to the assistance and guidance of several people. I would like to offer my sincere thanks to all of them. Thus, my deepest gratitude is expressed to my advisor H. Djoko Susanto, M.Ed., Ph.D, as my esteemed advisor my genial thanks for your great guidance, encouragement, critical comments, and correction of the thesis

Furthermore, I would like express my profound gratitude to many people who contribute and motivate me to complete this thesis.

1. The Dean of Faculty of Humanities, Dr. Hj. Syafiyah, M.A, who provides tool and infrastructure which supporting the smoothness of learning and studying in this faculty.
2. The Head of English Letters and Language Department, Rina Sari, M.Pd and all the lecturers of English Letters and Language Department, many thanks for being so kind, patient and generous in leading me to the world, which never I knew before with, the loves, valuable knowledge and experiences.



3. H. Djoko Susanto, M.Ed., Ph. D, as my advisor for his valuable guidance and suggestions and given inspires me to get a better critical thoughts and ideas in completing this thesis.
4. My beloved mother, father and my big family for giving me endless love, care, affection, eternal pray, and guidance.
5. For my best friend; Fenty Agustiningrum, Dima Agustina, Nurul Latifah, Krista Annisa, Aula Aprillia, Amelia Hening, Achmad Firdausi, Fitriatul Quniah, Ika Mailani, Mochamad Riski Pratama, and Akbar Ardian. Thank you for showing me a value of respects each other and providing support in so many other ways, you are the best ever, guys..! Also all of you which I can't mention one by one, thanks a lot guys, without you all I can't do anything.
6. All of my friends in English Department 2015. Thank you so much for the great experiences.
7. All of my friends who helped me in finishing this thesis. Thanks for everything. May Allah bless you.

Hereby, this thesis would not be perfect work without the constructive suggestions from all readers. The writer expects this thesis would give a valuable contribution as an empirical bases in the study of idiomatic expression and their meaning and especially for the next researchers who are interest in discussing the similar topics.

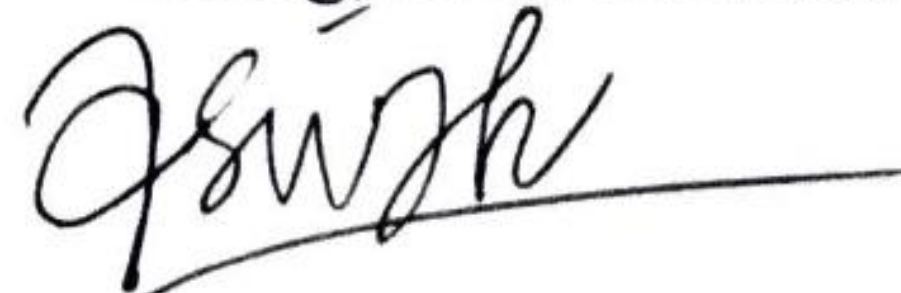
*Alhamdulillahirobbil 'Alamiin...*

4. All lecturers of Department of English Literature.
5. My beloved mother, father and my big family for giving me endless love, care, affection, eternal pray, and guidance.
6. For my best friend; Fenty Agustiningrum, Dima Agustina, Nurul Latifah, Krista Annisa, Aula Aprillia, Amelia Hening, Achmad Firdausi, Fitriatul Quniah, Ika Mailani, Mochamad Riski Pratama, Mohammad Alvin and Akbar Ardian. Thank you for showing me a value of respects each other and providing support in so many other ways, you are the best ever, guys..!  
Also all of you which I can't mention one by one, thanks a lot guys, without you all I can't do anything.
7. All of my friends in English Department 2015. Thank you so much for the great experiences.
8. All of my friends who helped me in finishing this thesis. Thanks for everything. May Allah bless you.

Hereby, this thesis would not be perfect work without the constructive suggestions from all readers. The writer expects this thesis would give a valuable contribution as an empirical bases in the study of idiomatic expression and their meaning and especially for the next researchers who are interest in discussing the similar topics.

*Alhamdulillahirobbil 'Alamiin...*

Malang, June 01 2020



Norasiah

## ABSTRACT

**Norasiah. 2020.** *Lexical Relations and Related Meanings in Surah Ar Rahman by Abdullah Yusuf Ali's Translation.* Thesis. English Letters Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University of Malang. Advisor: H. Djoko Susanto, M.Ed, Ph.D

**Keyword:** *Lexical Relations, Related Meanings, Surah Ar- Rahman, Translation*

This study aims to analyze the types of lexical relations and related meaning of English translation in Surah Ar- Rahman. The theory used in this study is in accordance with John Saeed's theory which divides lexical relations into eight types. They are homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, member-collection and portion-pass. While the related meanings, the researcher used Nida's theory which include inclusion, overlapping, complementation and contiguity. The data are taken from the word, phrases, and sentences in 78 verse of English translation text in Surah Ar- Rahman by Abdullah Yusuf Ali.

The research design of this study is descriptive qualitative because the purpose of this study is to provide the deep analysis of the data. To achieve the objective of the study, this study uses the theory of Saeed (2016) to identify the types of lexical relations and theory of Nida (1975) to identify the principles of related meanings in Surah Ar- Rahman by Abdullah Yusuf Ali's translation. The data of this study are analyzed in the following steps: firstly, identify the data into the types of lexical relations and related meanings, then the researcher displays the data into narrative text. The last, the researcher makes conclusion about lexical relations and principle of related meanings from English translation of Surah Ar- Rahman.

The results of this study show there are 13 data found as lexical relations according to Saeed's (2016) theory which include 1 data of polysemy, 3 data of synonymy, 4 data of antonymy, and 5 data of hyponymy. In addition, all principles of related meanings based on Nida's (1975) were found out in this study. They are 5 data of inclusion, 1 data of overlapping, 4 data of complementation, and 3 data of contiguity. The dominant type of lexical relation is hyponymy, with 5 data and while the dominant type of related meanings is inclusion, with 5 data.

## ABSTRAK

**Norasiah. 2020.** *Hubungan Leksikal dan Makna Terkait dalam Surat Ar Rahman oleh Terjemahan Abdullah Yusuf Ali.* Tesis. Departemen Surat Bahasa Inggris. Fakultas Ilmu Budaya. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: H. Djoko Susanto, M.Ed, Ph.D

*Kata Kunci: Hubungan Leksikal, Makna Terkait, Surat Ar-Rahman, Terjemah*

---

---

Penelitian ini bertujuan untuk menganalisis jenis hubungan leksikal dan makna terkait dari terjemahan bahasa Inggris dalam Surat Ar-Rahman. Teori yang digunakan dalam penelitian ini sesuai dengan teori John Saeed yang membagi hubungan leksikal menjadi delapan jenis. Mereka adalah homonim, polisemi, sinonim, antonimi, hiponimi, meronimi, pengumpulan anggota dan pass-pass. Sedangkan makna yang terkait, peneliti menggunakan teori Nida yang mencakup inklusi, tumpang tindih, komplementer dan kedekatan. Data diambil dari kata, frasa, dan kalimat dalam 78 ayat teks terjemahan bahasa Inggris dalam Surat Ar-Rahman oleh Abdullah Yusuf Ali.

Desain penelitian dari penelitian ini adalah deskriptif kualitatif karena tujuan dari penelitian ini adalah untuk memberikan analisis data yang mendalam. Untuk mencapai tujuan penelitian, penelitian ini menggunakan teori Saeed (2016) untuk mengidentifikasi jenis hubungan leksikal dan teori Nida (1975) untuk mengidentifikasi prinsip-prinsip makna yang terkait dalam terjemahan Surat Ar-Rahman oleh Abdullah Yusuf Ali. Data penelitian ini dianalisis dalam langkah-langkah berikut: pertama, mengidentifikasi data ke dalam jenis hubungan leksikal dan makna terkait, kemudian peneliti menampilkan data ke dalam teks naratif. Yang terakhir, peneliti membuat kesimpulan tentang hubungan leksikal dan prinsip makna terkait dari terjemahan bahasa Inggris Surat Ar-Rahman.

Hasil penelitian ini menunjukkan ada 13 data yang ditemukan sebagai hubungan leksikal menurut teori Saeed (2016) yang meliputi 1 data polisemi, 3 data sinonim, 4 data antonim, dan 5 data hiponimi. Selain itu, semua prinsip makna terkait berdasarkan Nida (1975) ditemukan dalam penelitian ini. Mereka adalah 5 data inklusi, 1 data tumpang tindih, 4 data komplemen, dan 3 data kedekatan. Tipe dominan dari hubungan leksikal adalah hyponymy, dengan 5 data dan sementara tipe dominan dari makna terkait adalah inklusi, dengan 5 data.

## مستخلص البحث

نوراسيه (2020) العلاقة المعجمية والمعاني ذات الصلة في سورة الرحمن من ترجمة عبد الله يوسف علي. بحث الجامعي. قسم الحروف الانجليزية. كلية الدراسات الثقافية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : الحاج جوكو سوسانتو، الماجستير

الكلمات الأساسية : علاقة معجمية ، معاني ذات صلة ، سورة الرحمن

تهدف هذه الدراسة إلى تحليل أنواع العلاقات المعجمية والمعاني ذات الصلة للترجمات الإنجليزية في سورة الرحمن. تتوافق النظرية المستخدمة في هذه الدراسة مع نظرية جون سعيد التي تقسم العلاقات المعجمية إلى ثمانية أنواع. هم هومونيم، فوليسامي، مرادف، متضاد، اختصار، استقبال، جمع الأعضاء وقرير. في حين أن المعنى مرتبط، يستخدم الباحث نظرية نداء التي تشمل الإدماج والتداخل والتكامل والتقارب. البيانات مأخوذة من كلمات وعبارات وجمل في 78 آية من نصوص الترجمة الإنجليزية في سورة الرحمن لعبد الله يوسف علي.

تصميم البحث لهذا البحث نوعي وصفي لأن الغرض من هذه الدراسة هو توفير تحليل بيانات متعمق. ولتحقيق أهداف البحث، تستخدم هذه الدراسة نظرية سعيد (2016) لتحديد أنواع العلاقات المعجمية ونظرية نداء (1975) لتحديد مبادئ المعنى المتعلقة بترجمة سورة الرحمن للمؤلف عبد الله يوسف علي. يتم تحليل بيانات البحث في الخطوات التالية: أولاً، تحديد البيانات في أنواع العلاقات المعجمية والمعاني ذات الصلة، ثم يعرض الباحث البيانات في النصوص السردية. أخيراً، يستخلص الباحث استنتاجات حول العلاقة المعجمية ومبادئ المعنى ذات الصلة من الترجمة الإنجليزية لسورة الرحمن.

تشير نتائج هذه الدراسة إلى وجود 13 بيانات تم العثور عليها كعلاقات معجمية وفقاً لنظرية سعيد (2016) والتي تتضمن 1 بيانات متعددة الحدود، و 3 بيانات مترادفة، و 4 بيانات متضاربة، و 5 بيانات اختصار. بالإضافة إلى ذلك، تم العثور على جميع مبادئ المعنى ذات الصلة على أساس نيدا (1975) في هذه الدراسة. وهي 5 بيانات تضمنين و 1 بيانات متداخلة و 4 بيانات مكملة و 3 بيانات تقارب. النوع السائد للعلاقة المعجمية هو إخفاء الهوية ، مع 5 بيانات، بينما النوع السائد من المعنى المرتبط هو التضمنين ، مع 5 بيانات.

## TABLE OF CONTENT

|   |      |
|---|------|
| <b>THESIS COVER</b> .....                       | i    |
| <b>STATEMENT OF AUTHORSHIP</b> .....            | ii   |
| <b>APPROVAL SHEET</b> .....                     | iii  |
| <b>LEGITIMATION SHEET</b> .....                 | iv   |
| <b>MOTTO</b> .....                              | v    |
| <b>DEDICATION</b> .....                         | vi   |
| <b>ACKNOWLEDGEMENT</b> .....                    | vii  |
| <b>ABSTRACT</b> .....                           | x    |
| <b>TABLE OF CONTENT</b> .....                   | xiii |
| <b>CHAPTER I: INTRODUCTION</b>                  |      |
| A. Background of the Study .....                | 1    |
| B. Research Questions .....                     | 4    |
| C. Objectives of the Study .....                | 5    |
| D. Significance of the Study .....              | 5    |
| E. Scope and Limitation .....                   | 5    |
| F. Definition of Key Terms .....                | 6    |
| G. Previous Studies .....                       | 6    |
| H. Research Method                              |      |
| 1. Research Design .....                        | 10   |
| 2. Research Instrument .....                    | 10   |
| 3. Data and Data Source .....                   | 10   |
| 4. Data Collection .....                        | 10   |
| 5. Data Analysis .....                          | 11   |
| <b>CHAPTER II: REVIEW OF RELATED LITERATURE</b> |      |
| A. Linguistics and Semantics .....              | 12   |
| B. Lexical Relations .....                      | 13   |
| 1. Homonymy .....                               | 13   |

|  |    |
|--|----|
| 2. Polysemy .....                            | 14 |
| 3. Synonymy .....                            | 15 |
| 4. Antonymy .....                            | 15 |
| 5. Hyponymy .....                            | 17 |
| 6. Meronymy .....                            | 17 |
| 7. Member Collection .....                   | 18 |
| 8. Portion Mass .....                        | 18 |
| C. Related Meanings .....                    | 19 |
| 1. Inclusion .....                           | 19 |
| 2. Overlapping .....                         | 19 |
| 3. Complementation .....                     | 20 |
| 4. Contiguity .....                          | 20 |
| <b>CHAPTER III: FINDINGS AND DISCUSSION</b>  |    |
| A. Findings .....                            | 21 |
| 1. Polysemy .....                            | 22 |
| 2. Synonymy .....                            | 23 |
| 3. Antonymy .....                            | 26 |
| 4. Hyponymy .....                            | 31 |
| B. Discussion .....                          | 39 |
| <b>CHAPTER IV: CONCLUSION AND SUGGESTION</b> |    |
| A. Conclusion .....                          | 42 |
| B. Suggestion .....                          | 43 |
| <b>REFERENCES</b> .....                      | 44 |
| <b>CURRICULUM VITAE</b> .....                | 45 |
| <b>APPENDIX</b> .....                        | 46 |

## CHAPTER I

### INTRODUCTION

This chapter discusses about the background of this study, the problem of the study, objectives of the study, the scope and limitation, significances of the study, the key terms of the study, and research method.

#### A. Background of the Study

This study examines the use of lexical relation and principle of related meaning in Holy Quran of *Surah Ar- Rahman* by Abdullah Yusuf Ali's translation. Lexical relation is a part of semantic which describes the meaning of each word relationship. Lexical relations describe the relationship among word meanings (Bolinger: 1968), for example the word 'Peak<sup>1</sup>'. It can have the meaning as "part of a mountain" which is near synonym of summit, while 'Peak<sup>2</sup>' "part of a hat" which is near synonym of visor. The types of lexical relation are as follow: homonymy, polysemy, synonymy, antonym, hyponymy, meronymy, member-collection, and portion mass (Saeed: 2016), each of which is presented in Chapter II. The related meaning is the study about the meaning of unit in relation to other meanings which are closely related to one another. The principle of related meanings includes: inclusion, overlap, complementation, and contiguity (Nida: 1975).

It is important to analyze lexical relations and principle of related meanings in Abdullah Yusuf Ali's translation of *Surah Ar- Rahman* because his Holy Qur'an



translation is one of the most widely known and used in English-speaking world. He is a British Indian barrister and scholar who wrote a number of books about Islam.

Each Surah in Holy Quran has a relationship to another because each *Surah* in *Holy Quran* was sent down periodically (Shihab: 1996). It is important to analyze type of lexical relation and the principle of related meanings in *Holy Quran* in order to understand the messages easier.

*Surah Ar- Rahman* as the subject of the analysis is one of *Surah* in Holy Quran. It was revealed in Mecca and consisted of 78 verses. *Ar- Rahman* means “The Most Beneficent”. This *Surah* is talking about the benevolence of Allah SWT to his servants, by providing endless favors both in this world and hereafter. The researcher chooses this *Surah* because it is one of important *Surahs* in *Holy Quran* for human life. As explained in *Tafsir Ats Tsaqolayn: From Ubay Bin Ka'bra, he said, Rasulullah sallallaahu alayhi wasallam said: "Whoever reads the letter of Ar Rahmaan surely Allah will bless his weakness, people who read Surah Ar- Rahman and he has exercised gratitude for the favor of Allah to him"*. It can be reminder for all human beings to always be grateful and thankful that Allah has given to us. Nowadays, people usually forget how to thankful of everything they have.

Studies on lexical relations have been done previously by a number of researchers, such as Habibah (2015), Muslimatin (2015), Febriasari (2018), Basori (2018), and Zakiyah (2018). Habibah (2015) analyzes lexical relation in symbol and sign of a short story written by Vladimir Nabokov. The purpose of her research is to find the types of lexical relations designed by Saeed (2009) which includes

synonymy, antonymy, hyponymy, homonymy, polysemy, meronymy, member collection and portion mass. The result of her research showed that there are 3 data of synonym, 11 data of antonym, 5 data of hyponymy, 3 data of meronymy, 4 data of member-collection, 1 data of homonymy, and 1 data of portion mass.

Muslimatin (2015), Febriasari (2018), and Basori (2018) have the same purpose of their research, i.e. identifying the types of lexical relations and its dominant use. Muslimatin (2015) and Basori (2018) took the data from the verses of Al Quran. Muslimatin (2015) took Surah Yaasin verse 1 up to 21, while Basori (2018) used *Surah Yusuf* as the data. The result of Muslimatin's research showed that there are 3 kinds of lexical relations used. i.e. Synonym, Antonym, and Homonym. There were 13 data of synonym, 11 data of antonym, and 3 data of homonym. The dominant type of lexical relation in her research is synonymy.

The result of Basori's research showed that there are 644 data of lexical relation in English translation of Surah Yusuf by Abdullah Yusuf Ali in the Holy Qur'an, that consist of 215 (33,3%) data of synonymy, 20 (3,1%) data of homonymy, 82 (12,7%) data of hyponymy, 245 (38%) data of antonymy, 10 (1,5%) data of meronymy, 0 (0%) data of polysemy, 2 (0,3%) data of partion mass, and 70 (10,8%) data of member collection. The dominant type of lexical relation in this research is antonymy which has the highest data.

Febriasari used Lyrics songs of 5 Second on Summer Album. The result of her research is there were 243 data of lexical relations with 99 cases of synonym, 75 cases of antonym, 61 cases of polysemy, 7 cases of homonym, and 1 case of

hyponym. The dominant kinds of lexical relation was synonym and the lowest is homonym. Ridwan's study aims to identify the types of lexical relation and diction which are found in editorials Jakarta Globe August edition. The results of his research found some types of lexical relations: Hyponymy, Synonymy, Meronymy and Antonymy. While the kinds of diction were found by the researcher: abstract word, popular word, concrete word, common word and jargon.

Based on the previous researches presented above, the majority of the previous studies analyzed the types of lexical relations and its dominant type. The present study, however, analyzes not only lexical relations (Saeed, 2016) and (Nida, 1975) but also principle of related meanings of different *Surah*, i.e. *Surah Ar Rahman* translated by Abdullah Yusuf Ali. Besides, there are many lexical relations and principle of related meanings in *Surah Ar- Rahman* that people do not know about it.

## **B. Problems of the Study**

Based on the background above, this study is carried out to answer the following questions:

1. What types of lexical relations are found in *Surah Ar- Rahman* by Abdullah Yusuf Ali's translation?
2. How is the lexical relation related to principle meaning found in *Surah Ar- Rahman* by Abdullah Yusuf Ali's translation?

### **C. Objectives of the Study**

Concerning the research question above, this study is intended to present the description of:

1. To identify the types of lexical relations are found in *Surah Ar- Rahman* by Abdullah Yusuf Ali's translation.
2. To describe the relation between lexical relations and principle of meanings in *Surah Ar- Rahman* by Abdullah Yusuf Ali's translation.

### **D. Significances of the Study**

In this study there is a theoretical and practical significances. Theoretically, the results of this study enrich the knowledge on lexical relations and principle of related meanings which are specified on various *Surah* in Holy Qur'an. Further, it is expected to be useful for other researchers who want to know more about lexical relations and principle of related meanings. It is hoped that people who read this research will understand the content of *Surah Ar- Rahman* easily. Practically, after understanding the content, the reader will practice to recite the Holy Quran especially *Surah Ar- Rahman*.

### **E. Scope and Limitation**

This research focuses on the types of lexical relations and principle of related meanings found in Abdullah Yusuf Ali's translation of *Surah Ar- Rahman*. This study uses lexical relations theory which includes homonymy, polysemy, synonymy,

antonym, hyponymy, meronymy, member-collection, and portion mass (Saeed, 2016); and the theory of related meanings which includes inclusion, overlapping, complementation, and contiguity (Nida: 1975).

#### **F. Definitions of Key Terms**

1. Lexical Relations discusses about the word which is have relationship in meaning.
2. Principles of related meanings are the study about the meaning of the words which are related one another.
3. *Surah Ar- Rahman* was revealed in Mecca and consists of 78 verses. It is called *Ar- Rahman* because it is the most generous. This *Surah* talks about the benevolence of Allah SWT to His servants, by providing endless favors both in this world and hereafter.
4. Translation is the communication of meaning from one language (the source) to another language (the target).

#### **G. Previous Studies**

This study has relation with previous researches that also focus on lexical relations on English translation of surah in Qur'an. However, all the researchers chose the different object (surah of al-Qur'an). Such as Habibah (2015) in her study entitled "An Analysis of Lexical Relation in Symbol and Sign (a short story written by Vladimir Nabokov)". The researcher wants to find out the types of lexical relations that defined by Saeed (2009) which is divided into eight types such as

synonymy, antonymy, hyponymy, homonymy, polysemy, meronymy, member collection and portion mass. By using descriptive qualitative method, the research has the result of the study showed that there are 3 data are synonymy, 11 data are opposites (antonymy), 5 data are hyponymy, 3 data are meronymy, 4 data are member-collection, 1 data presents homonymy, 1 another presents portion mass.

Muslimatin (2015) in her research entitled “An Analysis of Lexical Relation in English Translation of Surah Yaasin Verse 1 up to 21”. The researcher focused on lexical relations (synonym, hyponym, antonym, polysemy, and homonym) in surah Yaasin verse 1 up to 21. There are two research problems proposed of the “Surah Yaasin verse 1 up to 21”. Firstly, what are the types of lexical relations found in English translation of that verses, and what are the dominant lexical relations found in English translation of surah Yaasin verse 1 up to 21. The methodology of her study is qualitative study. The result of the study from Surah Yaasin verses 1 up to 21 the writer takes 3 kinds of lexical relations (Synonym, Antonym, and Homonym), 27 data of lexical relations. Those are consist of 13 data of synonym, 11 data of antonym, and 3 data of homonym.

Febriasari (2018) in her thesis entitled “An Analysis of Lexical Relations in Amnesia Song Taken from 5 Second of Summer Album”. The researcher identified lexical relations used in the lyric of Amnesia song and to find out the most dominant types of lexical relations between the five lexical devices. Her research was applied descriptive qualitative as the research design. She used the lyric of Amnesia song as the data source. The technique of collecting data was content analysis. The result of

her research showed that there are 243 data of lexical relations. They are 99 data of synonym, 75 data of antonym, 61 data of polysemy, 7 data of homonym, and 1 data of hyponym. The most dominant of lexical relations was synonym and the lowest is homonym.

Basori (2018) has research thesis entitled “An Analysis of Lexical Relations in Abdullah Yusuf Ali’s Translation of Surah Yusuf in Holy Quran”. His study aims to observe the types of lexical relation and the most dominant type of lexical relation in surah Yusuf of Abdullah Yusuf Ali’s translation in the Holy Qur’an. The writer used Saeed’s theory to classify the lexical relation such as homonymy, polysemy, synonymy, opposites (antonymy), hyponymy, meronymy, member-collection, and portion-mass. The researcher used descriptive qualitative method as the research design to find out the types and dominant type of lexical relation in Abdullah Yusuf Ali’s translation of surah Yusuf in the holy Qur’an. The result of the study shows there are 644 data of lexical relation in Abdullah Yusuf Ali’s translation of Surah Yusuf in the Holy Qur’an, that consist from 215 (33,3%) data of synonymy, 20 (3,1%) data of homonymy, 82 (12,7%) data of hyponymy, 245 (38%) data of antonymy, 10 (1,5%) data of meronymy, 0 (0%) data of polysemy, 2 (0,3%) data of partion mass, and 70 (10,8%) data of member collection. Thus, the most dominant type of lexical relation based on the result is antonymy which has the highest data with 245 data.

Ridwan (2015) in his research entitled “An Analysis to Diction and Lexical Relations toward Editorial in Jakarta Globe”. The researcher analyzed the types of

lexical relation and diction written in editorials Jakarta Globe August edition to understand the context of the editorials. The researcher used descriptive qualitative as the research design. The results of this research, the researcher found some types of lexical relations: Hyponymy, Synonymy, Meronymy and Antonymy. While the kinds of diction were found by the researcher: abstract word, popular word, concrete word, common word and jargon. The dominant types of lexical relation which used by the editor was synonymy and the dominant types of diction was popular word.

Based on the previous researches above, majority of the previous researchers have analyzed the types of lexical relations and its dominant type. The researcher concludes that investigating lexical relations and principle of related meanings are not conducted yet. Therefore, to fill the gap of this research, the researcher conducts a study in different subject and recent theory. As the result, the researcher will analyze “Lexical relations and Related Meanings in Surah Ar- Rahman by Abdullah Yusuf Ali’s Translation”. Furthermore, the researcher uses the theory from Saeed (2016) to analyze the types of lexical relations and Nida (1975) to analyze the principle of related meanings.

## **H. Research Method**

This part explains about the research design of the study, research instrument of the study, the data and data source, data collection, and data analysis.



## 1. Research Design

This study employs descriptive qualitative method in analyzing the data of types of lexical relation and principle of related meaning in Abdullah Yusuf Ali's translation of *Surah Ar- Rahman*. Creswell (2009) stated that one of the characteristics of qualitative research is trying to find the deepest understanding about particular issue.

## 2. Research Instrument

The instrument of this study is the writer herself. The reason why qualitative research uses human as an instrument because all of the senses of the writer directly needed to observe the data (Mukhtar: 2013).

## 3. Data and Data Source

This study includes some words, phrases, and sentences that has relation to lexical relations and principle of related meaning in Abdullah Yusuf Ali's English translation of *Surah Ar- Rahman*. The data source of this research is the text of *Holy Quran*.

## 4. Data Collection

In order to collect the data, the researcher conducts some steps as follows:

- a) Reading all of the data

- b) Collecting words, phrases, and sentences which are potential and related to lexical relation, and
- c) Underlining the words, phrases, and sentences which were related to lexical relation and principle of related meaning.

### 5. Data Analysis

In analyzing the data of this research, the researcher needs to identify, classify, and calculate the data. First, the researcher identifies and classifies the data into several types of lexical relation, e.g. synonym, antonym, hyponym, homonym, polysemy, and metonymy (Saeed, 2009). Second, the researcher displays the data into narrative text. In this step, the researcher arranges, selects, and describes the meaning of data related to principal of lexical relation. The last, the researcher makes a conclusion about lexical relations and principle of related meanings from English translation of *Surah Ar- Rahman*.

## CAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the researcher will explain about the theory which is related to this research. They are the relation between semantics and linguistics, lexical relations and principle of related meanings.

#### A. Linguistics and Semantics

Semantics is the branch of any sort of linguistics, including phonetics and grammar. Semantics is the "systematic study of meaning and linguistic semantics is the study of how languages organize meanings and convey them" (Kreidler, 2002:3). "Semantics is the scientific term for meaning analysis." Semantics sadly envelops the kinds of language elements, but there is no general agreement on what its significance is and how it should be defined (Palmer, 1976: 1). "Semantics is the study of conveyed meaning through language" Saeed (2009: 3).

Aminuddin (2015: 26) gives an opinion on the relationship between linguistics and semantics. The meaning is the item which accompanies in communication activities long before the sound component is present. As an aspect attached to the sound, meaning often accompanies the device and the relationships and sound combinations in the greater framework of units so that it eventually materialized in a communication.

On the basis of the above definition, the relationship between linguistic and semantic can be inferred that semantic is part of linguistic which specifically analyzes the meaning of words, phrases and sentences.

## B. Lexical Relations

Murphy (2003: 9) states that lexical relation is part of semantics that defines the nature of the relationships of each word. Lexical Relationships include phonetic relationships (such as rhyme or alliteration), morphology of relationships (such as inflectional variations), and morpho-syntactic relationships (such as grammatical co-membership). Yule (2006: 118) said that "words should not only be viewed as containers or as fulfilling positions, they can also connect." This means words not only have positions but also have relationships.

The researcher attempts to infer the lexical relationship by integrating the opinion of some writers with the above description. Every word having meaning to other words is clarified by the lexical relation. Saeed (2016: 59-67) classifies types of lexical relations into:

### 1. Homonymy

Homonyms are have the same in phonological word but unrelated senses. Saeed (2016) divided homonyms into several different types :

- a) Lexeme of same syntactic category and the same spelling: e.g. *lap* "circuit of a course" and *lap* "part of body when sitting down"

- b) Having the same category but different in spelling: e.g. the verbs *ring* and *wring*
- c) Different in categories but same spelling: e.g. the noun *bear* and the verb *bear*
- d) Different categories and spelling: e.g. *not* and *knot*.

## 2. Polysemy

The words which have same spelling but different in meanings. In polysemy and homonymy there is a similarity, both of them have the same in meaning and phonological words. However, it can be included to polysemy when the sense is related or similar. It is important to distinguish between homonymy and polysemy, because there are polysemous sense under the same lexical acces while homonymous are given separated enteries. For example the word 'hook (noun)' is explained in various sense as follow:

- a) A piece of material, usually metal, curves or bent and usedto suspend.
- b) Short for fish-hook
- c) Trap or snare
- d) Chiefly
- e) Something resembling a hook in design or use.

### 3. Synonymy

The words which have similar in meaning is called as Synonymy. Saeed (2016) stated that synonymy is the words which have different phonological, but the meanings are same.

For example:

| Example of Synonyms |   |
|---------------------|---|
| <u>Word</u>         | <u>Oxford Dictionary</u>                                |
| Look                | Act of looking at somebody or something                 |
| See                 | Become aware of somebody or something by using the eyes |

(Table 1: Example of Synonyms)

Based on the example above, it is showed that generally the word 'look' and 'see' have the same meaning or used to call as synonym. However, this similarity is not fully similar. The word 'look' is more intimate that the word 'see'.

### 4. Antonymy

The words that have opposite in meaning is called as antonymy. Saeed (2016) stated antonyms are the words that are opposite in meaning. Therefore, the several types of antonym will explain below :

- a) **Converses**, is the terms which describe a relation between two entities from alternative view-point. The example as below:

- 1) My room is above the dining room
- 2) The dining room is below my room

b) *Taxonomic Sister*, it used to identify the word that has the same level in taxonomy or classification system.

For example:

- 1) Colour Adjective : White / Blue ( His car is white, is not blue)
- 2) Days : Wednesday / Thursday ( Today is not Wednesday, it is Thursday).

c) *Complementary antonyms*, this is a relation of words such as the negative of one implies the positive of the other. Sometimes, it also categorized as contradictory, binary or simple antonyms. The example as below:

- 1) Dead/Alive ( e.g for animal)
- 2) Pass/Fail ( for a test)
- 3) Hit/ Miss ( a target)

d) *Gradable of antonymy*, is the part of antonyms which does not really have effect or implies from positive meanings to negative meanings. It is used to associate with adjective also. E.g rich/poor, fast/slow, young/old, beautiful/ugly.

- e) **Reverses**, is part of antonym that have relationship between term describing movement in one direction that describes the other of the same in movement of the opposite direction.

For example:

- 1) Go ( in/out)
- 2) Turn (left/right)

### 5. Hyponymy

Hyponyms are the general words which have the specific words. The general word is called the superordinate or hypernym. For example, Brother and father are hyponym of man.

### 6. Meronymy

It can be called as meronymy when the words describe another words or things. According to Saeed (2016) meronymy is a term which used to describe a part-whole relationship between lexical items. The differences between hyponyms and meronyms are hyponyms are always transitive but meronyms are may or not.

For example the transitive meronymy: Cover as a meronym of Book. Then we can say “A book has cover”. A non-transitive meronymy is: Pane is a meronym of window. Thus we were be able to say “A window has a pane”.



## 7. Member- Collection

Member-collection is the place that thing or unit collected. A relationship between the word for a unit and the usual word for a collection of the units is called as member- collection (Saeed: 2016). The example as the table below:

| Example of Member Collection |         |
|------------------------------|---------|
| Tree                         | Forest  |
| Bird                         | Flock   |
| Book                         | Lybrary |
| Sheep                        | Flock   |

(Table 2: Example of Member Collection)

## 8. Portion-Mass

The relation between a mass noun and the usual unit of measurement or division is defined as portion- mass. Portion-mass discusses about the unit, a count noun, is added to the mass noun, making the result of noun phrase into a count nominal. The example as the table below:

| Example of Porion-mass |    |                   |
|------------------------|----|-------------------|
| Grain                  | Of | Salt/ Sand/ Wheat |
| Sheet                  | Of | Paper             |
| Lump                   | Of | Coal              |
| Strand                 | Of | Hair              |

(Table 3: Example of Porion-mass)

## C. Related Meanings

Nida (1975) claims that there are four principles where the meaning to different semantic units may be related to one another. These four principles include: inclusion, overlapping, complementation and contiguity.

### **1. Inclusion**

Inclusion is "one word that contains meaning to another" If you name a particular word has been included without providing an answer to another. This idea is about the human's mind encouraging something to name. Pateda clarified the inclusion concept is attributable to the man needs to convey quickly what he needs; consider friends' talk already understand what he meant. (Pateda, 2010: 240). It can be concluded that inclusion related to one term within the context of another. The word 'poodle' for example is part of 'dog' and dog is part of 'animal.'

### **2. Overlapping**

Overlapping is a relation between the meanings in which-at least for certain contexts though not for all-the meanings of two different lexical units may be said to be essentially similar. For example: There is no sense in the word "head." The first interpretation here is about our body part. Second, if the term "head" adds suffix "headmaster," the meaning is shifting to being the school's boss.

### **3. Complementation**

Complementation is word containing the amount of common meaning but showing some pronounced contrast and sometimes the opposite meaning. The symbol of the theory of complementation is comparison, but also opposite. There are three

kinds of relationships of meaning which complement one another; they are opposite, reversive, and conversive.

The opposite meaning of word has related to quality (good x bad); quantity (many x few); circumstance (single x marriage); time (day x night), state (e.g dead x alive) and movement (e.g go x come, enter x exit). The reversive word is the word that can be converted to the former circumstance. For example quarrel x peace. The conversive word can be seen by the movement of the actor, such as selling x buying; take x give.

#### **4. Contiguity**

Contiguity is the consequence of significance similitude. By having at least the important function, each meaning is part of another associated meaning. Patada (2010, 242) adds the view that contiguous meaning can be noticed from distinguishing the factors, such as living or non-living, countable or uncountable, function, human, character, size, and colour. The examples of contiguity included to the words: bench, seat, chair, and sofa. The distinguishing factors are the material (wood or cork), there is a hand chair or not, expensive or cheap.

## CHAPTER III

### FINDINGS AND DISCUSSION

The data analysis is done in accordance with the formulated research questions. As mentioned earlier, theories of lexical relations (Saeed: 2016) and related meanings (Nida: 1975) are used.

#### A. Findings

The data analyzed of this research are obtained from Abdullah Yusuf Ali's English translation of *Surah Ar- Rahman*. The data is categorized as eight themes of lexical relations: homonymy, polysemy, synonymy, antonym, hyponymy, meronymy, member-collection, and portion mass. The data categorized as related meanings which include: inclusion, overlapping, complementation, and contiguity. The data are used to answer the research question "What types of lexical relation found in Abdullah Yusuf Ali's English translation of *Surah Ar- Rahman*?" and "How is lexical relation related to principle meaning in Abdullah Yusuf Ali's English translation of *Surah Ar- Rahman*?"

There are four types of lexical relations and principle of related meanings which are found in this study, each of them will be explained bellow:

## 1. Polysemy

Polysemy has multiple meaning in phonological word, just related to the lexeme but the meaning is different (Saeed: 2016). Polysemy has not only different words with different meaning, but sometimes has similar words with different meaning. Looking up a dictionary is one of the ways to check what word to be a polysemy. When the word is similar in writing, reading, and having the same senses but different meaning, it includes polysemy.

### Data of Polysemy

| Data | Word | Verses | Types of Lexical Relations | Related Meanings |
|------|------|--------|----------------------------|------------------|
| 1.   | Day  | 29, 39 | Polysemy                   | Overlapping      |

### 1. Day

The word **Day** found in *Surah Ar- Rahman* verse 29 and 39.

*“Of Him seeks (its need) every creature in the heavens and on earth: every **day** in (new) Splendour doth He (shine)!”*(verse 29)

*“On that **Day** no question will be asked of man or Jinn as to his sin.”*(verse 39)

Based on the Oxford dictionary (2008), the word **Day** in verse 29 is defined as *“A period of 24 hours or the time between when it becomes light in the morning and when it becomes dark in the evening”*. Then the word **Day** in verse 39 is *“A particular period of time”*. The word **Day** in verse 39

and 29 are polysemy because they have similar in writing and reading. The senses are related but the meaning is different. Saeed's (2016) argues that not only different words which have different meaning, but sometimes similar words also have different meaning. The meaning of *Day* in verse 39 is about a period of time. It is not about the day in daily activity but it refers to the day when human died. However, the day in verse 29 refers to the day of 24 hours in daily activity.

The principal of related meaning of the data is overlapping because the word *Day* in verse 29 and 39 has similar sound but different meaning. Thus, it is called overlapping.

## 2. Synonymy

Synonymy has different phonological words which have the same sound (Saeed, 2016:61). Moreover, Synonym occurs when two things have the same referring expression, and both of them have the same truth value (Kreidler, 1998: 97).

### Data of Synonymy

| Data | Word            | Types of lexical relation | Related Meanings |
|------|-----------------|---------------------------|------------------|
| 1.   | Majesty: Honour | Synonymy                  | Contiguity       |
| 2.   | God: Lord       | Synonymy                  | Contiguity       |
| 3.   | Sky: Heaven     | Synonymy                  | Contiguity       |

### 1. **Majesty (noun) = Honour (noun)**

The word **Majesty** and **Honour** found in *Surah Ar-Rahman* verse 27.

*“But will abide (forever) the Face of thy Lord- full of **Majesty**, Bounty and **Honour**”*

Based on the Oxford Dictionary (2008) the word **Majesty** is defined as “the impressive and attractive quality, it is used to a title of respect used when speaking about or to a king/queen”. The word **Honour** is “A good reputation respect from other people or great respect and admiration for somebody”. The word **Majesty** and **Honour** have different spelling but similar meaning. So, it is categorized as lexical relation as synonymy. Kreidler (1998: 97) explained that synonym occurs when two things have the same referring expression, and both of them have the same truth value.

Besides, the context in the verse 27, the word **Majesty** and **Honour** explains the character of God as Creator who created the earth, heaven, hell, and human in this world. To explain the word **Majesty** and **Honour**, it is necessary to relate with the verse before, i.e. *Ar-Rahman* verse 26. The translation of verse 26 is “Whatsoever on it (the earth) will perish”. This verse shows that earth is not abide and will perish. Based on this verse, the word **Majesty** and **Honour** are the characteristics of God that is abide. It means that God as the creator will abide, different from the creatures that will perish in the day.

The principle of related meaning of the data (*Majesty* and *Honour*) is contiguity because they have similar function, i.e. to respect. In this context, the word *Majesty* is used as a respect when speaking to a king or a queen, while *Honour* is used as a respect to somebody who has good reputation.

## 2. God (noun) = Lord (noun)

The word *God* found in *Surah Ar- Rahman* verse 1 and the word *Lord* in verse 13, 17, 21, 23, 25, 27, 28, 30, 32, 34, 36, 38, 40, 45, 46, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77 and 78.

*“(God) most Gracious!”*

*“Then which of the favours of your Lord will ye deny?”*

Based on the Oxford dictionary (2008) the word *God* is defined as *“the maker and ruler of the universe, (in some religions) it is believed to have power over nature or to represent a particular quality”*. The word *Lord* is *“a title used to refer to God”*. The word *God* and *Lord* are different in writing and pronouncing but they have similar meaning. Therefore, they are categorized as synonym. It is because they have different phonological word but have the same meaning (Saeed: 2016). The principal of related meaning of the data is contiguity because the words *‘Lord’* and *‘God’* have similar function to address Allah.



### 3. Sky (noun) = Heavens (noun)

The word *Sky* found in *Surah Ar- Rahman* verse 37 and the word *Heavens* verse 29 and 33.

*“When the sky is rent asunder, and it becomes red like ointment”*

*“Of him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!”*

*“O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!”*

On the Oxford English Dictionary (2008) the word *Sky* means “the space above the earth that you can see when you look up, where clouds and the sun, moon and stars appear”. Then, the word *Heaven* means “the skies”. They are categorized as synonymy. Saeed (2016) notes that synonyms are the words which have different in phonological, but have the similar meaning. While the principal of related meaning of the data is contiguity because the words *Sky* and *Heaven* have similar association, i.e. heaven. The word *Heaven* is literally used more formal than *Sky*.

### 4. Antonymy

Antonymy is one part of the lexical relations that explains the two words which contrast in meaning. Antonymy occurs when the word is opposite one another in meaning (Saeed, 2016: 63).

### Data of Antonymy

| Data | Word            | Types of Lexical relation | Related Meaning |
|------|-----------------|---------------------------|-----------------|
| 1.   | Gardens x Hell  | Antonymy                  | Complementation |
| 2.   | Heavens x Earth | Antonymy                  | Complementation |
| 3.   | Perish x Abide  | Antonymy                  | Complementation |
| 4.   | East x West     | Antonymy                  | Complementation |

#### 1. Gardens (noun) x Hell (noun)

The word **Gardens** found in *Surah Ar- Rahman* verse 54 and 62. The word **Hell** is located in the verse 43.

*“They will recline on Carpets, whose inners linings will be of rich brocade: the Fruit of the **Gardens** will be near (and easy of reach)”*

*“This is the **Hell** which the Sinner deny”*

In the Oxford Dictionary (2008) the word **Gardens** defined as “*A piece of land next to or around your house where you can grow flowers, fruit, and vegetables*”. While, the word **Hell** is “*place believed to be the home of wicked people after death*”. The data above shows two words which are included to become antonymy. The word **Gardens** and **Hell** are the words which is opposite in meaning related to the place when human being die. Both of them are located in the different verse but in the same *Surah Ar- Rahman*. Although they are found in different verse, the meaning of the words has a relation to one another.

The word **Garden** in Oxford Dictionary (2008) is a place around the house. It means that the **Garden** is there in the earth. In fact, the word **Garden** here is related to the place in paradise specifically. The word ‘paradise’ means the perfect place and the word **Garden** means a good place where flowers and other plants are grown. The words **Garden** is more specific than the word “Paradise”. As explained above the words **Garden** and **Hell** are opposite in meaning. **Garden** is a good place and **Hell** is a bad place.

The words **Gardens** and **Hell** are categorized as antonymy because of they have opposite meaning. Saeed (2016) argues that the words which opposites in meaning is categorized as antonymy.

The principle of related meaning of this data is complementation. It is because complementation occurs when the words have opposite meaning. Nida (1975) said that complementation is the relation involves the typical antonym. The word **Garden** refers to paradise that is the place where the home of good people to go after death. Meanwhile the word **Hell** is the place which the home of devils and where bad people to go after death. As explained above the words **Garden** and **Hell** have opposite in meanings.

## 2. Heaven (noun) x Earth (noun)

The word ‘Heaven’ found in *Surah Ar- Rahman* verse 29 and 33. While the word ‘Earth’ located in verse 26, 29, 33.

*“Of Him seeks (its need) every creature in the **heavens** and on **earth**: every day in (new) Splendour doth He (shine)!” (Q. S: 29)*

*“All that is on **earth** will perish” (Q. S: 26)*

*“O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the **heavens and the earth**, pass ye! Not without authority shall ye be able to pass!” (Q. S: 33).*

The meaning of word **Heaven** looked from Oxford Dictionary (2008) is related to the sky. The meaning from oxford dictionary is “*the space the earth that you can see when you look up, where clouds and the sun, moon and stars appear*”. The meaning of word **Earth** in oxford dictionary (2008) is “*The world, the planet that we live on*”. The meaning of the word **Earth** has the opposites meaning from sky. It is observed from the position of both. The **Heaven** is located above the earth and the earth is located below a heaven. One of the meanings of heaven in Oxford Dictionary (2008) is the sky. Meanwhile, the **Earth** is a world. Therefore, the words Heaven and Earth are categorized as antonymy because the meaning of both is opposite (Saeed: 2016). The related meaning of this data is complementation because the meaning is opposite.

The related meaning of this data (**Heaven and Earth**) is complementation. It is because complementation occurs when the data has opposite meaning. As Nida (1975)’s theory that complementation is the relation involves the typical antonym.

### 3. Perish x Abide

The word “Perish” found in *Surah Ar- Rahman* verse 26 and the word “Abide” is located in verse 27.

*“All that is on earth will **perish**”*

*“But will **abide** (for ever) the face of thy Lord, - full of Majesty, Bounty and Honour”.*

In the oxford dictionary (2008) the word **Perish** is defined as “(of people or animals) to die, especially in a sudden violent way, to be lost or destroy”. While, the word **Abide** is “To stay or live in a place”. The data above shows two words which are included to become antonymy. It is because the word ‘Perish’ and ‘Abide’ have opposite meaning. (Saeed: 2016) argues that the words which opposites in meaning is included to antonym. Looked at the meaning in the dictionary, the data is opposite in meaning.

The principle of related meaning of this data (**Perish and Abide**) is complementation because the data has opposite in meaning. The types of complementation here is opposites.

### 4. East x West

The word “East” and “West” found in *Surah Ar- Rahman* verse 17.

*“(He is) Lord of the two **East** and Lord of the two **West**”.*

The meaning of the word *East* in oxford dictionary (2008) is “(Usually the east) the direction that you looked towards to see the sun rise”. While the word *West* is “(Usually the east) the direction that you looked towards to see the sun go down”. The word *East* and *West* are part of direction area in compass, but here the word *East* and *West* is categorized as antonymy. Actually, the meaning of both words is opposite (Oxford Dictionary (2008). The first word refers to the sunrise and the second one refers to the sun going down or sunset.

Thereafter, the word *East* and *West* in verse 17 explain that God as the creator of the east and west. The words *East* and *West* are the marks of the power of God as the creator of all things in the earth. It proves the existence of God in the universe. The word *East* and *West* are the place when the sun rise and the sun go down.

The principle of related meaning of the data (*East* x *West*) is complementation because they have opposite in meaning.

## 5. Hyponymy

Hyponym includes the meaning of general words. It means that the word can be classified from specific to general (Saeed, 2016).

### Data of Hyponymy

| Data | Word                        | Type of Lexical Relations | Related Meaning |
|------|-----------------------------|---------------------------|-----------------|
| 1.   | Creature, Jinn, Man         | Hyponymy                  | Inclusion       |
| 2.   | Red, Green, Colour          | Hyponymy                  | Inclusion       |
| 3.   | Pearls, Coral, Rubies       | Hyponymy                  | Inclusion       |
| 4.   | Forelocks, Feet             | Hyponymy                  | Inclusion       |
| 5.   | Fruits, dates, pomegranates | Hyponymy                  | Inclusion       |

#### 1. Creature, Jinn, Man

The word “Creature” found in *Surah Ar- Rahman* verse 10, the word “Jinn” 15, 33, 39, 56, 74 and the word “Man” in verse 14, 33, 39, 56, 74.

*“And the earth He has put for the **creatures**” (Q. S: 10)*

*“And He created **Jinns** from fire free of smoke” (Q. S: 15)*

*“O ye assembly of **Jinns** and **men!** If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!” (Q. S: 33)*

*“He created **man** from sounding clay like unto puttery” (Q. S: 14)*

*“On that day no question will be asked of **man or Jinn** as to his sin” (Q. S: 39)*

*“In them will be (Maidens), chaste, restraining their glances, whom no **man or Jinn** before them has touched” (Q. S: 56)*

*“Whom no **man or Jinn** before them has touched” (Q. S: 74)*

Based on the oxford dictionary (2008) the meaning of the word **Creature** is “A living thing, real or imaginary, that can move around or a

*person consider in a particular way*". While the word **Jinn** is "(in Arabian and Muslim mythology) an intelligent spirit of lower rank than the angels, able to appear in human and animal forms and to possess humans" and the meaning of the word **Man** is "Human as a group or from particular period of history".

The words **Creature**, **Jinn**, and **Man** are categorized as hyponymy because they relate to each other from general to specific (Saeed: 2016). The relation between every word has a little bit similar in characteristics which all of the words are included in general label. In the data above, the words **Jinn** and **Man** are creature. The word **Creature** is a label of the words **Jinn** and **Man**. In religion of Islam, Jinn and man are two kinds of the creatures in the earth created by Allah to obey to Him. The word **Jinn** and **Man** are always together in every verse wherever they are. Jinn and man are the creatures of God. In this *surah*, God is telling them about the attention and advice that will happen based on their deeds. The men or human is the real creature but Jinn is abstract or absurd but they are the creatures of God.

The principle of related meanings of the word **Creature**, **Jinn** and **Man** are inclusion. It is because the meaning of one or more lexical units is included within the meaning of another (Nida: 1975).



## 2. Red, Green, Colour

The word **Red** found in *Surah Ar- Rahman* verse 37, **Green** is located in verse 76 and the word **Colour** in verse 64.

*“When the sky is rent asunder, and it becomes red like ointment”*

*“Reclining on green Cushions and rich Carpets of beauty”*

*“Dark-green in colour (from plentiful watering)”*.

Based on the oxford dictionary (2008) that the word **Red** is defined as *“Having the color of blood or fire”* and the word **Green** is *“Having the color of grass or the leaves of most plants and trees”*. The meaning of the word **Color** is *“the appearance that things have that results from the way in which they reflect light or the use of all the colours”*. Hyponym based on the Riemer (2010: 142) is the lexical relation that describes in English by phrase/type/sort of. Riemer also defines that hyponym as hierarchy of elements like every car is vehicle, but not every vehicle is car. The words **Red, Green, Colour** are hyponym because **Red** and **Green** are part of **Colour**.

The explanation above is showed that the word **Red, Green** and **Colour** are included to hyponymy. (Saeed: 2016) explains that the hyponymy is one of the lexical relation that have relation one another and it related to the general in to the specific. The words **Green, Red** and **Colour** showed specific words about **Colour**.

The principle of related meaning of this data is inclusion because inclusion occurs when the meaning of one or more lexical units is included within the meaning of another (Nida: 1975). The data (*Colour : Red : Green*) as type of hyponym is related to inclusion of related meaning because of the word *Red* and *Green* is part of the word *Colour* which has relationship.

### 3. Pearls, Coral, Rubies

The word “Pearls” found in *Surah Ar- Rahman* verse 22, while the word “Rubies” and “Coral” is located in verse 22 and 58.

*“Out of them both come pearls and coral”.*

*“Like unto Rubies and coral”.*

Based on the oxford dictionary (2008), the word *Pearls* has meaning as “A small hard shiny white ball that forms inside the shell of an OYSTER and is of great value as a jewel”. The meaning of the word *Coral* is “A hard substance that is red, pink or white in colour, and that forms on the bottom of the sea from the bones of very small creatures. Coral is often used in jewellery” and the word *Rubies* defined as “A dark red PRECIOUS STONE, a dark red colour”.

The words *Pearls, Coral, and Rubies* are categorized as hyponymy because they have a little bit similar in the characteristics and they have a general label for them. Hyponym is a relation of inclusion where the words

can be classified from the specific to general (Saeed, 1997: 68). The researcher takes examples such as rose, jasmine, tulip which are flower. In this example, the rose includes in flower but not every flower is rose.

Similarly, the data shows three kinds of stone: pearl, coral, and rubies. Such relation of the words is called hyponymy. Pearl is stone, but not every stone is pearl since there are coral, rubies, and so on.

The principle of related meaning of the data (Pearls, coral and rubies) is included to inclusion, because inclusion occurs when the meaning of one or more lexical units is included within the meaning of another (Nida: 1975). The data (*Pearls: Coral; Rubies*) categorized as type of hyponym which related to inclusion of related meaning because of the data have part-whole relationship.

#### 4. Forelocks, Feet

The word “Forelocks” and “Feet” are found in *Surah Ar- Rahman* verse 41.

*“(For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet “.*

Based on the oxford dictionary (2008), the word **Forelocks** has defined as “*A piece of hair that grows at the front of the head and hangs down over the forehead*”. While the word **Feet** is “*The lowest part of the leg*”. The relation of **Forelock** and **Feet** is called hyponym. The reason is

because both of them are part of human body. Both of the words are located in the similar verse and explaining about the same way. Hyponym is the type of lexical relation which explains and describes the relation between the words that have relation and include general label such as the data above which includes part of body, i.e. forelock and feet.

In addition, the relation between both of the words in the verse is about the marks of the sinners. In the Day, God will justice human being who destroy life in the earth. They will have marks from God. God knows them from the marks itself. Verse 41 explains that the marks of the sinner will be shown by their face. The faces of the sinners are black and full of the darkness. So, the relation of forelock and feet can be categorized as hyponymy because both are part of human body. In the verse 41, it will be seized by Allah from their forelock and foot when they are the sinners.

The principle of related meaning of this data is inclusion. The words *Forelock*' and *Feet* are inclusion of related meaning because the word *Forelock*' and *Feet* have part-whole relationship.

##### 5. Fruits, dates, pomegranates

The words "Fruits", "Dates" and "Pomegranates" are located in verse 68 of *Surah Ar- Rahman*.

*"In them will be fruits, and dates and pomegranates".*

In the oxford dictionary (2008), the word *Fruit* means *"The part of a plant that consists of one or more seeds and flesh, can be eaten as food and*

*usually tastes sweet*". The word **Dates** is "*A sweet sticky brown fruit that grows on a tree common in North Africa and West Asia*" and the word **Pomegranates** is "*A round fruit with thick smooth skin and red flesh full of large seeds*". The data above are categorized as hyponym. i.e. the types of lexical relation which explains about the relation of some words included in the meaning of general words (Saeed, 2016). It means that the word is classified from the specific to general, such as rose, jasmine, tulip, and so on are categorized as flower. In this data, the words above are part of fruits.

The meaning of dates and pomegranates is the product of the plants which included in the kinds of fruits. In verse 68, the fruits are available in paradise. This verse said that in the two gardens of paradise, human will find out fruits, i.e. dates and pomegranates.

The principle of related meaning of the data is inclusion. The reason is that inclusion occur when the meaning of one or more lexical units is included within the meaning of another (Nida: 1975). The data (**Fruits; dates; pomegranates**) are classified as inclusion of related meaning because of the data have part-whole relationship.

## **B. Discussion**

This part discussed about the result that has been explained in the previous part. In order to see the result of the analysis which has been conducted, the table below shows the complete data which found in Holy Quran of *Surah Ar- Rahman*.

### The Result of Data Types of Lexical Relation and Principle of Related Meaning

| No. | Data     | Types of Lexical Relation | Related Meanings    |
|-----|----------|---------------------------|---------------------|
| 1.  | Polysemy | 1                         | Overlapping (1)     |
| 2.  | Synonymy | 3                         | Contiguity (3)      |
| 3.  | Antonymy | 4                         | Complementation (4) |
| 4.  | Hyponymy | 5                         | Inclusion (5)       |
|     | Total    | 13                        | 13                  |

According to the table above, there are 13 data that related to types of lexical relation and related meanings found in English translation of *Surah Ar Rahman* by Abdullah Yusuf Ali. The dominant type of lexical relation which found by the researcher is hyponymy with 5 data. The least data found is polysemy, with 1 data. Then, the dominant principle of related meaning is inclusion with 5 data, and also relate to hyponymy. The least data found is overlapping with 1 data.

Saeed (2016) stated that polysemy has multiple meanings in phonologic word, just related with the lexeme but the meaning is different. The researcher found only one data in *Surah Ar- Rahman* that is included as polysemy. The word *Day* in verse 39 and *Day* in verse 29 are polysemy because they have similar form in writing and reading, and the senses are related but the meaning is different. The meaning of *Day* in verse 39 means refers to the day when the human being die. However, *Day* in verse 29 refers to the day with 24 hours in daily activity in human life. The word *Day* has same sound but different in meaning. Thus, the data is included to overlapping (Nida, 1975).

Synonymy is used to the word which has the same meaning (Palmer, 1989:98). The word **Majesty** from verse 27 has actual meaning like impressive to respect. It is used when speaking about or to a king/queen. The word **Honour** has the same meaning, i.e. respect or admire somebody. Other words included as synonymy in *Surah Ar- Rahman* are **God-Lord** and **Sky-Heaven**.

The principle of related meaning of the data (**Majesty** and **Honour**) are included to synonymy is contiguity. Based on Nida's theory (1975), contiguity is consequence of significance similitude. The word **Majesty** and **Honour** has the same meaning that is respect somebody. Thus, this data included to contiguity.

The next lexical relation in *Surah Ar- Rahman* is antonymy. It is called antonymy when the words have opposite in meaning (Saeed: 2016). Antonymy is found in verse 17, which is the word **East** and **West**. From the meaning in oxford dictionary (2008), both of them have opposite meaning. When the **East** means sun is rising, while **West** means the sun is going down. Both of them are contrast in direction. So, it surely includes antonymy in the types of lexical relation.

The principle of related meanings of the word **East** and **West** is complementation. It is because complementation occurs when the data has opposite meaning.

Hyponymy is one of the lexical relations that has relation to one another, from general to specific (Saeed: 2016). In this study, the researcher found the words in the English translation by Abdullah Yusuf Ali which are categorized as hyponymy, i.e. the word **Red** in verse 37, **Green** in verse 76 and the word **Colour** in verse 64. The

words **Green**, **Red** and **Colour** are words which showed from general to specific words. The words colour is general and others are specific of the colour itself.

The principle of related meaning of the data (**Green; Red; Colour**) is inclusion because the words red and green are part of the word colour which still has relationship.





## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion from the results of findings and discussion. The conclusion is drawn based on the formulated on the data which are conducted by the researcher according to research questions, while suggestions are addressed to the next researcher who are interested in semantic analysis especially on lexical relation and related meaning.

#### A. Conclusion

The conclusion of this study can be formulated based on the data which are conducted by the researcher according to research questions. Lexical relations and related meanings are found in Abdullah Yusuf Ali's English translation of *Surah Ar-Rahman*. There are 13 data found as lexical relations according to Saeed's (2016) theory which is included to polysemy, synonymy, antonymy, and hyponymy; and Nida's (1975) theory that is principle of related meaning which is included: inclusion, overlapping, complementation, and contiguity.

They are 1 data of polysemy, 3 data of synonymy, 4 data of antonymy, and 5 data of hyponymy. In addition, all principles of related meanings were found out in this study. They are 5 data of inclusion which has relation to hyponymy, 1 data of overlapping which has relation to polysemy, 4 data of complementation which has relation to antonymy, and 3 data of contiguity which has relation to synonymy. The

dominant type of lexical relation is hyponymy, with 5 data and the dominant type of related meanings is inclusion, with 5 data.

### **B. Suggestion**

This part consists of suggestion for the next researchers who are interested in conducting the same research in semantic, especially lexical relations and related meanings. The researcher has a high expectation for the next researcher to explore the types of lexical relations and related meanings deeply. This study suggests for the next researcher to use different data. It can be from another *Surah* of Holy Quran, song lyrics, advertisement, movie or drama. Moreover, the researcher expects that the results of this study are useful initial reference to conduct the relevant research.

## BIBLIOGRAPHY

- Basori, A. (2018). *An Analysis of Lexical Relations in Abdullah Yusuf Ali's Translation of Surah Yusuf in The Holy Qur'an*. Published Thesis Probolinggo: Panca Marga University.
- Bolinger, D. (1968). *Aspect of Language*. USA: Harcourt Brace Jovanovich Inc.
- Cresswell, J. W. (2007). *Qualitative Inquiry and Research Design Second Edition*.
- Febriasari, W. P. (2018). *An Analysis of Lexical Relations in Amnesia Song Taken From 5 Seconds of Summer Album*. Published: Thesis Surakarta: Muhammadiyah University of Surakarta.
- Habibah, L. (2015). *An Analysis of Lexical Relations in Symbol and Sign (a short story written by Vladimir Nabokov)*. Published Thesis Gorontalo: Universitas Negeri Gorontalo.
- Mukhtar. (2013). *Metode Praktis Penelitian Deskriptif Kualitatif*. Jakarta Selatan: GP Press Group.
- Murphy, L. M. (2003). *Semantic Relation and The Lexicon: Antonymy, Synonymy and other paradigm*. United Kingdom: Cambridge University Press.
- Muslimatin. (2015). *An Analysis of Lexical Relations in English Translation of Surah Yaasin Verse 1 up To 21*. Published Thesis Semarang: Sekolah Tinggi Agama Islam Negeri Salatiga.
- Nida, E. A. (1975). *A Componential Analysis of Meaning: An Introduction to Semantic Structure*. The Hague- Paris- New York: Cambridge University Press.
- Ridwan, N. (2015). *An Analysis to Diction and Lexical Relation toward Editorial in Jakarta Globe*. Published Thesis Jakarta: State Islamic University Syarif Hidayatullah Jakarta.
- Saeed, J. I. (2009). *Semantics Fourth Edition*. United Kingdom: Blackwell Publishing.
- Saeed, J. I. (2016). *Semantics Fouth Edition*. United Kingdom: Blackwell Publishing.
- Shihab, Q. (1996). *Wawasan Al Quran*. Bandung: Mizan.
- Yin, R. K. (2011). *Qualitative Research from Start to Finish*. New York London: The Guilford Press.
- Yule, G. (2010). *The Study of Language Third Edition*. New York: Cambridge University Press.

## CURICULUM VITAE



Norasiah was born in Rimbo Bujang on Januari 29, 1997. She was graduated from MA AL ANWAR Sarang in 2015. During her study at the Senior High School, she actively participated in OSIS as the secretaries. She started her higher education in 2016 at Department of English Literature Universitas Islam Negeri Maulana Malik Ibrahim Malang and finished in 2020. During her study, she joined Asean Youth Conferece as the participant in Malaysia 2018.



**APPENDIX****THE BENEFICENT, THE MERCY GIVING, CHAPTER NO. 055**

055.001 (God) Most Gracious!

055.002 It is He Who has taught the Qur'an.

055.003 He has created man:

055.004 He has taught him speech (and intelligence).

055.005 The sun and the moon follow courses (exactly) computed;

055.006 And the herbs and the trees - both (alike) bow in adoration.

055.007 And the Firmament has He raised high, and He has set up the Balance (of Justice),

055.008 In order that ye may not transgress (due) balance.

055.009 So establish weight with justice and fall not short in the balance.

055.010 It is He Who has spread out the earth for (His) creatures:

055.011 Therein is fruit and date-palms, producing spathes (enclosing dates);

055.012 Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.

055.013 Then which of the favours of your Lord will ye deny?

055.014 He created man from sounding clay like unto pottery,

055.015 And He created Jinns from fire free of smoke:

055.016 Then which of the favours of your Lord will ye deny?

055.017 (He is) Lord of the two Easts and Lord of the two Wests:

055.018 Then which of the favours of your Lord will ye deny?

055.019 He has let free the two bodies of flowing water, meeting together:

055.020 Between them is a Barrier which they do not transgress:

055.021 Then which of the favours of your Lord will ye deny?

055.022 Out of them come Pearls and Coral:

055.023 Then which of the favours of your Lord will ye deny?

055.024 And His are the Ships sailing smoothly through the seas, lofty as mountains:

055.025 Then which of the favours of your Lord will ye deny?

055.026 All that is on earth will perish:

055.027 But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.

055.028 Then which of the favours of your Lord will ye deny?

055.029 Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!

055.030 Then which of the favours of your Lord will ye deny?

055.031 Soon shall We settle your affairs, O both ye worlds!

055.032 Then which of the favours of your Lord will ye deny?

055.033 O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

055.034 Then which of the favours of your Lord will ye deny?

055.035 On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:

055.036 Then which of the favours of your Lord will ye deny?

055.037 When the sky is rent asunder, and it becomes red like ointment:

055.038 Then which of the favours of your Lord will ye deny?

055.039 On that Day no question will be asked of man or Jinn as to his sin.

055.040 Then which of the favours of your Lord will ye deny?

055.041 (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.

055.042 Then which of the favours of your Lord will ye deny?

055.043 This is the Hell which the Sinners deny:

055.044 In its midst and in the midst of boiling hot water will they wander round!

055.045 Then which of the favours of your Lord will ye deny?  
055.046 But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-  
055.047 Then which of the favours of your Lord will ye deny?-  
055.048 Containing all kinds (of trees and delights);-  
055.049 Then which of the favours of your Lord will ye deny?-  
055.050 In them (each) will be two Springs flowing (free);  
055.051 Then which of the favours of your Lord will ye deny?-  
055.052 In them will be Fruits of every kind, two and two.  
055.053 Then which of the favours of your Lord will ye deny?  
055.054 They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).  
055.055 Then which of the favours of your Lord will ye deny?  
055.056 In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;  
055.057 Then which of the favours of your Lord will ye deny?-  
055.058 Like unto Rubies and coral.  
055.059 Then which of the favours of your Lord will ye deny?  
055.060 Is there any Reward for Good - other than Good?  
055.061 Then which of the favours of your Lord will ye deny?  
055.062 And besides these two, there are two other Gardens,-  
055.063 Then which of the favours of your Lord will ye deny?-  
055.064 Dark-green in colour (from plentiful watering).  
055.065 Then which of the favours of your Lord will ye deny?  
055.066 In them (each) will be two Springs pouring forth water in continuous abundance:  
055.067 Then which of the favours of your Lord will ye deny?  
055.068 In them will be Fruits, and dates and pomegranates:  
055.069 Then which of the favours of your Lord will ye deny?  
055.070 In them will be fair (Companions), good, beautiful;-  
055.071 Then which of the favours of your Lord will ye deny?-  
055.072 Companions restrained (as to their glances), in (goodly) pavilions;-  
055.073 Then which of the favours of your Lord will ye deny?-  
055.074 Whom no man or Jinn before them has touched;-  
055.075 Then which of the favours of your Lord will ye deny?-  
055.076 Reclining on green Cushions and rich Carpets of beauty.  
055.077 Then which of the favours of your Lord will ye deny?  
055.078 Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

